

The American Friend

Old Series
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SEPTEMBER 9, 1943

New Series
Vol. XXXI No. 18

Reports of Yearly Meeting Sessions

He findeth not who seeks his own,
The soul is lost that's saved alone.
Not on one favored forehead fell
Of old the fire-tongued miracle,
But flamed o'er all the thronging host
The baptism of the Holy Ghost;
Heart answers heart: in one desire
The blending lines of prayer aspire;
"Where, in my name, meet two or three,"
Our Lord hath said, "I there will be!"

JOHN GREENLEAF WHITTIER.

Could It Be?

By Murray S. Kenworthy

Quaker Reflections on the Prospect of Peace

By Gerhard Friedrich

London Yearly Meeting Epistle,
1943

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For September 19—The Sin of Moses and Aaron

(Numbers 20, entire chapter)

WHAT ARE THE SINS OF GOOD MEN?

One of the pathetic performances of modern times is given by the teachers of Sunday school classes who teach these splendid Old Testament lessons and never progress this side of 1400 B. C. For instance there was the lesson of July 11 on the call of Moses. What did your teacher talk about? Just the call of Moses, the story of the burning bush and the hesitancy of Moses to undertake a stupendous task? Lots of teachers talked about that alone. When the important thing is to apply the fundamental principles and practices of the Lord to lives being lived today. What an opportunity to talk about God's call in 1943 A. D. not B. C. only. Does He call men to be farmers as well as ministers—business men as well as factory workers? If so—how can you and I see our burning bushes and hear the Lord outline our task for us? It is, of course, much easier to discuss the past than to see the significant facts for living, but this failure may be the reason a lot of people who go to Sunday school are making a mess of their lives.

In this lesson we are concerned with the question of why Moses disobeyed God and also how and why good men still disobey God. No doubt Moses was sorely tried by the people. He would scarcely be human if their constant complaint did not wear his nerves thin. And the people were exceedingly modern; they blamed everyone but themselves. They said to Moses, "Why did *you* bring us up here into the wilderness to die? Why did *you* compel us to leave Egypt?" It may have been that sin begat sin; that the sin of passing the blame led Moses to sin; certainly it led him to the sin of harshness for he called out, "Listen, you rebels." For once Moses was not meek and mild. But we will admit it was a situation which would try the soul of any man.

MOSES FAILED TO GET THE MIND OF THE SPIRIT

Moses must have sinned in at least two ways, two common ways for good men to sin; the sin of impatience brought on by the continual complaints

of the people; and the sin of unchangeableness. I have not read all the chapters of the Exodus to check, but I believe every other time the Lord had Moses strike the rocks which brought forth water. But this time Moses was merely to speak. Possibly Moses thought he, himself, had some of the power which brought forth water and the Lord needed to teach him differently. At least the Lord was more ready to change His method than was Moses. The same sin dogs the lives of millions of Christians today. They insist that the Lord never change the method. If they have been striking the rock, they want to continue to strike and not merely speak.

DO OLDER CHRISTIANS HINDER YOUTH BY BEING TOO DOGMATIC?

One of the tasks of young people is to be different. There would be no progress if they were not different. The older people have the task of insisting that youth sift out the chaff from the wheat of new ideas and not move until it is to something better. But many older people retain so insistently the ideas they accepted during their teens that they will not tolerate any change, no matter how much of an improvement it may be. What do you think—is unchangeableness a sin? Was it, as I believe, part of the sin of Moses?

Good men (and women) are sometimes given to the psychology of infallibility until it becomes a sin. You know—they are so firmly convinced they are always right that even the Lord would have a hard time changing them—just as He had a hard time with Saul of Tarsus.

The level of temptation rises with good people. Paul lists sexual vice, impurity, indecency, astrology (or magic), drinking, wild parties, and quarreling; but he also includes jealousy, fits of temper (or sulking when things don't go our way), scheming (or playing politics in the church), and party spirit. No ordinary human being rises above temptation, for if the level of our life rises, the level of temptation keeps pace with it.

List some other sins of modern "good men."

MILTON H. HADLEY.

God's greatest creation and man's greatest asset is human personality.

For September 26—Abiding Values from Israel's History

(Deuteronomy 11:13-25)

OUR PART IN THE MAKING OF OUR NATION

The first five verses of our lesson enlarge on the idea which is expressed in the first Psalm, speaking of the God the Psalmist says, "and whatsoever he doeth shall prosper." The children of Israel seem to be promised that the rain will not fall on the unjust, but only on the just. They tended to be Calvinistic in the material realm over three thousand years before Calvin.

A professor of history who knew nothing of Friends except their part in the Industrial Revolution was explaining to the class that this unusual Society of Friends was Calvinistic; that you could tell just how good a Christian any person was by the degree of his prosperity. Hence the Friends of England were among the most prosperous of any people on earth (a century to a century and a half ago). They probably had more millionaires than all the rest of England together. He also mentioned their custom of waiting in silence even in their business offices before any important decision was made. He discounted the importance of the silent waiting and seeking of guidance, but the writer discounts rather the conception that you can gauge a man's Christianity by his bank balance. Frankly I can find no place where the Christian is promised continuous prosperity. In fact, I do not believe you and I are promised freedom from any of the trouble of our fellowmen. We are promised rather two things: strength to gain the victory over these troubles (including poverty), and the presence of the Lord with us. After all these years two of the most saintly Christians I know have a mortgage on their farm while some of those men whose names are a blot on our history have hundreds of thousands of dollars.

UNCONSCIOUS INFLUENCES OF THE HOME

Let us not be misunderstood—to disregard the great facts and principles of life to be found in the Old Testament and supremely in the teachings of Jesus spells tragic failure both here on the earth and hereafter. And it is tremendously important that those eternal truths be passed on from father and mother to son and daughter. Verse 18 to 21 cause one to ask, "What do we talk about at home?" That matter of conversation in the home is about as significant as anything about the home life because even the unconscious attitudes of parent are caught largely through conversation. A friend of the

(Continued on page 366)

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The Strength of Unity

By David S. Jeffery

OUR Society is like a group of people standing round a well. Some are drawing up buckets full of water and sharing it with others round about. A few cannot pull their buckets up far enough to do this; not even, perhaps, far enough to make use of them themselves. There are some of us who, having barely dropped our buckets down the well, whip them up again and dash off to share the water with our fellows, only to feel disappointed and frustrated when they show us that our buckets are empty.

RESULTS OF INDIVIDUALISM

Our Society is tending to disintegrate although we have the material to enable us to become stronger and more whole bodied. We tend to be too individualistic, devoting our energy to pulling up our own buckets instead of working together. Surely we would be more healthy with a greater unity of friendship, in seeking together and in integrating our several interpretations of what we find? Nevertheless, in attaining greater unity we must not ignore the value of individual effort. Cooperation at the well might be fruitless if no one had found the water through individual seeking.

But do we, especially the younger generation of Friends, want the Society to live? Is there any point in working together? Yes, I am sure that we do feel the call "as a Society and as individuals to witness to the true meaning of the Real Presence of God in Man" (London Yearly Meeting Epistle, 1907).

PAST WAYS INADEQUATE

In peering forward into the coming years can we see in what particular way we may be called to be witnesses? We must be awake to the changing needs of the world in which we live and not blindly continue along inherited paths. To me, Quakerism is a very practical link between the teaching of Christ and the everyday lives we live. It is not easy to relate Christianity to life in 1943, but it is just what everyone needs to do. I think that we, as Friends, have this practical contribution to hand on. Let us not become too engrossed in the scholastic niceties of our religion and allow it to drift into a purely Sunday affair, but rather struggle to follow the simple truth in our daily lives.

There is no cry today for traditional saints; there is a real need for more good ordinary people, with a simple Christian faith, who can "walk cheerfully over the world, answering that of God in every man." Can we try to meet this need? Can we live our lives in a cheerful spirit and search for that something which is really decent and worthwhile in everyone, even if it is camouflaged by human shortcomings? Can we be more ready to respond to God within ourselves, and to those looking for the best in us?

REACHING THE DEEPER LEVELS

That latent influence of God is within each one of us, but it is no easy job to respond to it all day and every day. If we seek God's advice He will gladly help us, but as He has made us responsible for our own lives, we can do what we want. It is both in asking God for guidance and in interpreting His message that our silent Meeting is of great value. The richness of the meeting depends upon the contagious spiritual alertness of those present and we must, therefore be not only ready to receive but also to give. It is in trying to reach deeper levels that younger members find the cooperation of older Friends so valuable. It is because I believe that one of the most sincere ways of worshiping God is to endeavor to live in accordance with His way, that I feel a meeting for worship loses its vitality as soon as the link between the spirit in the meeting and the lives of the Friends in it becomes weak. If we can strengthen this relation between our meetings and our own daily lives, seekers will no longer come to us and go away having found nothing.

Maintaining the right balance between individual and corporate action is as important as the coordination of individual and collective seeking. We can help each other to distribute the water from the well besides co-operating in finding it. The effectiveness of the witness of early Friends was largely due to their unity. The united thoroughness with which they lived out the practical interpretation of their religion, even if unpopular, helped the nation to gain, among other things, an appreciation of the value of the freedom for which so many are struggling today.

A NEW BASIS OF UNITY

In meeting this need now for good ordinary people who can try to relate Christianity to life as it is in 1943, I hope we will find a wider basis of unity than we have at the present. Can we re-examine our testimonies, revising them, if necessary, after seeking their meaning for us today, and find in unity what we should do? There is great danger in accepting, through tolerance, that we should be so divided in practice on some of our fundamental beliefs. Can we honestly reconcile non-pacifism, the observance of social distinction, or the living in material luxury, with our Quaker message?

If we can be united in the fundamental expression of our religion in the part of our lives which we have in common, we will be strengthened in facing the detailed problems in our own particular spheres. We will have a surer foundation on which we can build our several contributions, in the school, the farm, the office, the home, the workshop, the Government, or wherever we may be serving our fellowmen.

If we are able to follow God's guidance in all we do, we shall be witnessing to his Real Presence within us. (Reprinted from *The Friend* of London.)

Quaker Reflections on The Prospect of Peace

By Gerhard Friedrich

MUCH is being said and written these days about food as a weapon for victory. The topic itself is not a new one; new are merely its world-wide scope and its far-reaching political-spiritual implications. The growth of the soil is by the very nature of human life a factor of primary concern to all people, at any time and under any circumstances. What has come to be referred to as the "strategy of food" is based mainly on the necessity of securing for oneself and one's allies proper and sufficient nourishment in order to build and maintain healthy bodies and a sturdy mental attitude; secondly, the term implies a well-planned, persistent effort to prevent the enemy from obtaining for himself and his associates a subsistence diet, and thus to undermine both his physical stamina and his morale; thirdly, it involves a number of considerations which may or may not lead the victor to distribute relief among a starved and defeated nation. It is this third phase of food strategy that seems to present the greatest possibilities and the gravest problems.

The prospective victor anticipates that by withholding or supplying sorely needed nourishment he will be in a position to sway and to mold the public opinion of his former opponent. Generosity in this field may easily mean a greater degree of acquiescence to his peace terms; it will discourage desperate revolutionary trends; it will strengthen, or even lead to the establishment of, a new and friendly government; it will create among the defeated a measure of grateful respect for the victor; it will, above all else, prepare a normal physical foundation prerequisite to a successful tackling of the vast project of reconstruction.

One must not overlook the fact that relief on a global scale can as a matter of course be but a strictly limited, transitory feature. Help from across the seas will in due time be replaced by a revitalized capacity for self-help; and inasmuch as the defeated will slowly regain their ability to earn—if not to produce the means for—their own subsistence, they will look back more objectively and critically upon the manner in which the victor has handled the difficult food situation. They will remember how their former opponent tried his utmost to starve them into surrender, while at the same time promising early shipments of food and medical supplies as a reward for capitulation and overthrow of the

existing belligerent government. They will ask themselves whether, perhaps, the victor's pronounced interest in foreign relief and rehabilitation was but a shrewdly camouflaged extension of his military operations; a continuation of warfare with non-military means; a new brand of power politics in which the daily bread constituted an extremely powerful weapon. They will, rightly or wrongly, suspect that their supplementary rations were being used as an effective bribe, with the supreme purpose of making the victor's triumph complete by achieving the psychological disarmament of the vanquished.

MUST ASSUME RESPONSIBILITY

The victor may conceivably argue that he has acted in good faith, intent only upon facilitating the establishment of a peaceful, democratic order. He may provide blueprints for another League of Nations, or even detailed plans for the re-education of those unfortunate and misguided people whom he has had to overwhelm in so many bloody battles and devastating bombing raids. He may undertake a thousand and one grandiose, well-meant moves, and yet will he fail in his foremost task—that of laying the foundation for an enduring peace—unless he has first abandoned his soberly self-righteous attitude and assumed his share of all humanity's responsibility for the great tragedy of this second world war.

Otherwise, in the eyes of the defeated, he will possess few qualifications beside the temporary assets of military and economic superiority which might entitle him to the post of universal judge and mastermind. Instances of heroism and sacrifice can always be found on both sides of no man's land, and the same holds true with regard to sin and suffering. The shortcomings of the human race may differ considerably in degree, but never in essence, and the victor will do well, therefore, to admit fully and frankly his own tremendous guilt and failure whenever he solicits the sincere collaboration of his former enemy. Jointly, their selfishness has brought about the disaster of organized mass murder; jointly, their repentance can open up a new era of friendly co-operation.

That even a total military victory would not be enough to guarantee a future free from the constant danger of another armed conflict between nations or groups of nations, has been asserted

by pacifists and militarists alike. The victor will find himself confronted with the enormous task of winning the confidence of the defeated. To start upon this venture with any chance of true success, he will have to match his patriotic ardor with Christian humility; he will have to accept his opponent of yesterday as an equal; he will have to be a long-range realist, a hard-working, conscientious servant of world brotherhood, keenly aware of the fact that his peace must be an equitable and universal one, or that it will not deserve its name.

He needs to see clearly that to create a state of lasting peace is fundamentally a mental-spiritual, religious problem. Neither victories on the various battlefields of the world nor victories at the peace table, neither laws and institutions nor eloquent proclamations can reach into human minds and remove prejudice, fear, jealousy, and hate therefrom. What is basically needed is the self-purification of millions of individuals; the willing rededication of human life and resources; an inner reformation of global dimensions.

STEPS TO BROTHERHOOD

Whatever is being done, now or in the postwar world, is done by fellow men to fellow men. Will the victor be free from the naive and dangerous assumption that it is only the other party who will have to change, and change radically? Will he have Pilgrim devotion and Pioneer courage to carry through the long and difficult process of redemption without which neither he nor the rest of the human family will be ready for the realization of their most cherished dream: that of a better world to live in?—The manner in which the victor conducts the third phase of his strategy of food will be an important test as to whether or not he himself has actually experienced a change of heart and is truly concerned with the waging of peace. If so, the chief aim of his relief and rehabilitation operations will be the restoration of mutual trust rather than the gaining of plainly one-sided advantages. He will feed hungry mouths to the best of his ability and without any distinctions whatever, and will thus demonstrate an unselfish, humanitarian interest in all those who suffer privations. His soup kitchens will then be symbols of practical good will, doorways to constructive spiritual experiences. They will be simple, convincing evidence of that power which is alone capable of overcoming strife and bitterness.

The peace of however much may remain of this twentieth century after Christ at the end of the present war will depend on the degree of success which the victor will achieve in trying to master the stupendous spiritual task of transforming himself and his enemies of

yesterday into good neighbors. It will require of him unprecedented self-discipline and many acts of faith to draw humanity together in a lasting unity. While attempting to save the starving body of Europe and Asia, he will need, in a tactful and unobtrusive manner, to give nourishment also to millions of hungry minds and souls. He will have to come as a friend—without imperialistic designs, and without a Messianic

complex. He will need purity of purpose as a unique quality and contagious power. He will not need to blaze a trail (that has been done a quarter of a century ago by a handful of devoted men and women—in Belgium, France, Germany, Poland, and Russia) but he will be confronted with the equally imperative task of extending and widening the existing paths, of building a huge system of spiritual highways and

bridges which will link country to country, continent to continent, in a world-wide solidarity hitherto unknown.

The predicament in which we as a nation find ourselves when we contemplate the chances of peace and liberty in the days following the next armistice can be summarized in one brief sentence: We shall learn to love, or we shall again fail!

Guilford College, North Carolina.

SIX PILLARS OF PEACE

By Dr. Harry Emerson Fosdick

The "Six Pillars of Peace" are clear enough so far as major aims are concerned. Forward-looking people want continuing political and economic co-operation between the United Nations and, as soon as possible, between all nations, with an international organization of some sort, flexible to change and strong enough to control armaments, to provide security against war, to gain increasing autonomy for subject peoples, and progressively to win for all men religious and intellectual liberty.

Two major facts, however, confront such hopes: first, the impossibility at this present time of blue-printing in detail their political implementation; and second, the need of a sustained, constant, and urgent pressure of public opinion, tirelessly insisting, through thick and thin, that the implementation must be found.

Let us not fool ourselves! The closer the military victory of the United Nations comes, the more complicated and difficult loom post-war problems. Certainly, if a just and durable peace is to be won, only a vigilant, insistent public opinion that never gets tired and that refuses to quit can win it.

Nowhere is this fact more important than in the United States. Despite the obvious insanity of isolationism, we are likely to face after victory a war-weary popular reaction, with certain politicians ready to take advantage of it, threatening us with a repetition of our folly after the last war. Indeed, nothing can prevent that tragedy except a ground swell of public sentiment, too strong to be resisted and too determined to be tired out.

To be sure, we may have in Washington an administration and a Congress sincerely committed to international collaboration, but, even so, dissensions within the nation and discouragements without, are certain to be immense, furnishing to weak knees an excuse for giving way to shortsighted self-interest, an argument for another try at the

(Editor's Note: A most noteworthy contribution toward solution of problems that cause world wars has been made by the Commission to Study the Bases of a Just and Durable Peace, instituted by the Federal Council of Churches of Christ in America. This is one of a series of articles that deal with the "Six Pillars of Peace," the fundamentals which the Commission declares underlie the solution of world problems to insure a just and durable peace. Friends will be interested in these proposals, even though they may not agree with every point presented.)

THE SIX PILLARS

- I. Political collaboration between the United Nations and ultimately all nations.
- II. Collaboration on economic and financial matters of world-wide import.
- III. Adaptation of the world's treaty structure to changing conditions.
- IV. Assurance, through international organization, of ultimate autonomy for subject peoples.
- V. Control of armaments.
- VI. Establishment of the principle of the rights of peoples everywhere to intellectual and religious liberty.

idiotic policy of intervention in war and isolation in peace. Even an internationally minded President and Congress will get nowhere without the prodigal, sustaining pressure of public demand and support.

The Christian churches ought to play a major part in supplying this indispensable popular backing for constructive internationalism. Until victory is won war is bound to be thought of chiefly as the means by which we overthrow our enemies. When the victory is gained, Christians, at least, ought to

see that if any decent, humane, and Christian possibilities are to be open to our children war itself is the major enemy that must be overthrown. And that can be achieved only by patient, long-sustained, sacrificial devotion to the great adventure for whose basic principles the "Six Pillars of Peace" stand.

Society's major gains have commonly come from the confluence of two factors: first, ideals that blaze the trail out toward a better day; and second, realistic facts that make the status quo obviously ruinous to man's happiness and prosperity. The abolition of human slavery was at first an ideal; afterwards it became clear that as a matter of realistic self-interest slave labor was economically bad business for all concerned. Only when those two factors pulled and pushed in the same direction did the system of human slavery break down.

We have reached that stage with reference to isolated nationalism, balance-of-power politics, and war. That whole system is not only ethically wrong but practically suicidal. Our best ideals of humanity as one family and the realistic facts of war's hideous self-destructiveness are now massed on the same side of the issue. Sooner or later that combined pull and push are going to force us to an internationally organized world. If we will have it so, that can at least begin to happen in our generation.

JESUS IS CALLING

An elderly missionary was once urging a young person to give his life as a foreign missionary. The latter answered with an excuse that has a familiar ring: "But I have never felt any compelling call to give my life in that way." Whereupon the other asked, "Are you sure that you are within calling distance?"

Meeting Bulletin.

Pennville, Indiana.

To the Family of Friends Everywhere

London Yearly Meeting Epistle, 1943

The following epistle and Quaker Peace Message received from the Editor of "The Friend," London, are of special interest at this time because of world conditions.—P.M.T.

WE greet you with the assurance of our affectionate concern, wherever you may be and whatever form your service may take.

The difficulties of individual and communal life in the wide range of service carried on in our name have made us aware of our immense responsibility; they have led us to a clearer realization of our common need for a more vital faith and a more complete dependence upon God.

This sense of our own littleness and inadequacy has, we thankfully believe, brought us into a truer humility. We ask you, dear friends, to share our conviction that such humility should issue in a lively repentance, demanding a new personal discipline; thus it is that Christ leads us forth from bondage, setting us free to do God's will.

Worship was central in the lives of early Friends. We today acknowledge that our weakness as individuals and as a family is due to our neglect of this source of strength. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1,5).

The needs of man and the demands of Christ remain unchanged. Though news in the world is variable and unsure, with Christ the news is always good.

Our forefathers did not talk about the implications of a way of life which they were not already striving to follow; neither dare we let our words outrun our striving, nor our plans our readiness to implement them.

The world desperately needs men and women whose yea is yea and whose nay is nay. The testimony of our daily life still matters most. We pray that this may be our sure witness: that of us it may be said that our lives make it easier for men to believe in God.

A loving and more active pastoral care should strengthen and uphold us all. Only by unrelenting personal tenderness may we achieve a sense of real fellowship, and become in truth a family of Friends.

We are grateful for the comradeship we have experienced in Yearly Meeting, and in a world at war we give thanks to God, in whose will is our peace, for our

sense of brotherhood with men and women of every nation.

May the presence of the Holy Spirit unite us across all barriers.

Signed, in and on behalf of
London Yearly Meeting,
W. MAUDE BRAYSHAW, Clerk.

London, 11 VIII 1943.

The Quaker Peace Message

At the conclusion of their 275th Yearly Meeting held in London from August 5 to 11, the Society of Friends in Great Britain have issued the following "peace message" addressed "To All Men Everywhere":

All thoughtful men and women are torn at heart by the present situation. The savage momentum of war drags us all in its wake. We desire a righteous peace. Yet to attain peace it is claimed that, as Chungking, Rotterdam and Coventry were devastated, so the Eder and Moehne dams must needs be destroyed and whole districts of Hamburg obliterated. The people of Milan and Turin demonstrate for peace but the bombing continues.

War is hardening our hearts. To preserve our sanity we become apathetic. In such an atmosphere no true peace can be framed; yet before us we see months of increasing terror. Can those who pay heed to moral laws, can those who follow Christ, submit to the plea that the only way is that demanded by military necessity?

True peace involves freedom from tyranny and a generous tolerance; conditions that are denied over a large part of Europe and are not fulfilled in other parts of the world. But true peace cannot be dictated, it can only be built in cooperation between all peoples. None of us, no nation, no citizen is free from some responsibility for this situation with its conflicting difficulties.

To the world in its confusion Christ came. Through him we know that God dwells with men and that by turning from evil and living in his spirit we may be led into his way of peace.

That way of peace is not to be found in any policy of "unconditional surrender" by whomsoever demanded. It requires that men and nations should recognize their common brotherhood, using the weapons of integrity, reason, patience and love, never acquiescing in the ways of the oppressor, always ready to suffer with the oppressed. In every

country there is a longing for freedom from domination and war which men are striving to express. Now is the time to issue an open invitation to cooperate in creative peacemaking, to declare our willingness to make sacrifices of national prestige, wealth and standards of living for the common good of men.

The way of Christ is followed not by those who would be mighty and powerful but by those who would serve. His peace for the world will be won by those who follow him in repentance and willingness to forgive.

INSPIRATION

Friends who have been giving consideration to the matter of preparation for the meeting for worship will be interested in the following quotation from the writings of Brand Blanchard:

"'Poetic inspirations come, in anything like finished form,' says Professor Coe, 'only to persons who have read poetry, studied it, and attempted to produce it; mathematical inspirations come to mathematicians only; musical inspirations come to musicians only.' May we not add that spiritual inspirations come only to those who have pondered much on the conduct and values of life? 'Out of a full heart the mouth speaketh.'

"Does this mean that Friends should come to meeting with subjects worked out in detail, and then present them 'regardless?' Not at all. Any such wooden procedure would block that fresh meeting of minds which is a precious part of the Friendly practice. But it does mean at least this: that the great topics of life—the values that are most worth seeking, the temper in which life should be lived, the chief besetting dangers and the ways of meeting them—should be matters of constant interest, which in our thought we revisit continually. And more specifically it means this: that the Friend who is to contribute valuably in meeting will keep some of these topics, those that interest him most deeply, for special meditative ripening. In the congenial atmosphere of meeting, they may receive their final mellowing, so that when they are offered to others they have the full ripeness of reflection. And the man whose inspiration works together with thought is far more likely to speak to the condition of our time than one who counts himself, in John Donne's phrase, 'a secretary of the Holy Ghost.'"

—News Letter, Florida Avenue Meeting, Washington, D. C.

My prison shall be my grave before I will budge a jot; for I owe my conscience to no mortal man—WILLIAM PENN.

Yearly Meeting Sessions

THE EIGHTY-SIXTH ANNUAL ASSEMBLY OF THE WESTERN YEARLY MEETING

Shortly after noon of August 16, Friends began to gather at Plainfield for the 86th Annual Assembly of the Western Yearly Meeting. The first session of the Meeting on Ministry and Oversight on Monday was well attended and we can report a good attendance throughout the week. Young Friends and children were much in evidence at all sessions. An unusual spirit of unity prevailed and we were constantly aware of the search for a deeper spiritual baptism to prepare us for a ministry of helpfulness in a world of suffering.

Visiting Friends from Indiana, Wilmington, New England, New York, Philadelphia, Nebraska, and Iowa Yearly Meetings brought great encouragement and a delightful fellowship. A representative from the Independent Meeting of Madison, Wisconsin, brought greetings, as did other visitors from denominations not affiliated with Friends. The Friendly Epistles also made us aware of the ever widening fellowship, a fellowship with a common unity of purpose that possesses all Friends everywhere. The necessity of bearing faithful testimony against war and the spirit that makes wars was expressed in many of these letters. We can and must bear such witness in a spirit of kindness and understanding toward those who do not share the same convictions.

MINISTRY AND OVERSIGHT MEETS

"Counseling Young Men Under the Draft" was the theme for the general discussion in the Meeting on Ministry and Oversight. Resolutions were adopted to be sent to our Congressmen protesting the enactment of any laws in a time of war hysteria that will give "the franchise to millions of boys whose education is incomplete and burdening them with duties and responsibilities that belong to those of mature years." The better way to deal justly with these boys is to restore the draft age to twenty-one years. This Meeting refers a second concern to the Five Years Meeting, asking that a study be made and a plan proposed for the retiring of ministers under a just pensioning system. Fredric E. Carter brought the evening message, basing his exhortation on the words of Mordecai: "Who knoweth but thou art come into the kingdom for such a time

as this." He gave to Friends a challenge to measure up to the opportunity before us.

DEVOTIONAL PERIOD

In the devotional meeting preceding the opening of the Yearly Meeting sessions Milo Hinckle used Paul's words to the Corinthians (Moffatt): "I live for God as the fragrance of Christ breathed alike on those who are being saved and on those who are perishing . . ." He urged that we be a fragrance of Christ at Yearly Meeting and go home to continue to be such a fragrance. We are all called to be saints. We must have a religious faith that is equal to the strain and the tension under which we are obliged to live. We cannot be pure in heart as long as our minds are filled with un-Christlike attitudes toward people. This message sounded the key note for the sessions before us.

NEW CLERK INSTALLED

After the routine details of setting up the organization of the Meeting a new clerk was installed, the first in nineteen years. Albert L. Copeland greeted the new clerk and handed over the gavel and other prerequisites of the office to Sumner A. Mills with the charge which Paul gave to Timothy: "Keep that committed to thy trust." The entire assembly arose as a recognition of the many years of service given by Albert Copeland and to wish him well in the new work he is to begin in Indiana Yearly Meeting. The other clerks are Homer J. Coppock, recording clerk, Lilith Farlow and Rachel Johnson, reading clerks, John Retherford, announcing clerk.

MEMORIAL HOUR IS HELD

The Memorial Hour brought us again under the influence of those Friends who have been called in death since our last gathering. Tributes of loving appreciation were read as sent down by their respective quarterly meetings for three ministers, Arthur J. Haworth of Ridge Farm, Thomas Omer Hickman of Kokomo Quarter, and Josephine Hockett of Kokomo; three elders, C. W. Hollingsworth and Charles E. Carter of Russellville, and Susan Butler of New London; two overseers, Harriett B. Evans of Indianapolis, Paul M. Osborn of Hortonville; and the former benevolence treasurer of the Yearly Meeting, Luther E. Trueblood of Indianapolis.

COMMITTEE REPORTS

Reports from the various committees were, on the whole, very encouraging. The Bertha Ballard Home management is to be commended for its efficiency in meeting the increased cost of the home without asking for any increase in the cost to the girls. The home is always filled to capacity, sixty-six girls, with an available waiting list of girls eager to come.

In connection with the report of the Public Morals Committee Dr. John W. Holland of the Little Brown Church of the Air, brought an inspiring message on the theme, "Before and After Pentecost." To stand up against the pull that would bring us down to the level of the world's standards requires a courage that can come only from a baptism into the Spirit of God.

The Peace Committee, with some meetings failing to report, shows that about five per cent of those coming under the draft have gone into the CPS camps, one young man having felt it necessary to go to prison and is incarcerated in the Federal prison at Ashland, Ky. One of the greatest achievements of the CPS, we were told, is the growth of the men themselves through their contacts with men of a different background from their own. John R. Walter, who has been acting as field worker in the Yearly Meeting, will continue with that work. A little more than \$8000 has been sent to the Treasurer of the Yearly Meeting for the support of these camps.

In approving the Friends Committee for National Legislation the Meeting appointed Alvin T. Coate, Herbert Huffman, and Sumner A. Mills as the Yearly Meeting representatives. Edwin Morgenroth of the Midwest office of the A.F.S.C. reports the relocation of some 2500 Americans "with Japanese faces" in the Chicago area, and 1600 of the students have been placed in colleges to continue their studies.

MEMBERSHIP GAIN IS REPORTED

The statistician, Gerald H. Moorman, gave an excellent report, reminding us that "spiritual development cannot be recorded in figures." The total membership is 12,652, a net gain of forty-two over last year. The Evangelistic, Pastoral, and Church Extension Committee tells us that at no time has the need for evangelism been greater than it is at present. "The hope of the world," John Compton told us in his address on Christian Education, "depends upon the

teaching of the gospel of Jesus Christ to the world's children and youth."

STEWARDSHIP

Perhaps the best evidence of the work of the stewardship department is the fact, as reported from all parts of the Yearly Meeting, that finances are in good condition. Pastor's salaries show some increase, and the benevolence budget was overpaid in the amount of \$3000. In setting the goal for the United Budget at \$10,000 for the new year an additional \$2,000 was added for our immediate contribution to the Travel Fund asked by the Mission Board. The Stewardship program includes more than the stewardship of money as we were told by James Coney and by Murray C. Johnson, speaking for the Stewardship Committee. In connection with these reports Fredric E. Carter said that the world is waiting for a demonstration of a greater spirit of sacrifice than has yet been shown by the church. Expressions of appreciation for the work of the Carters during the seven years of Fredric Carter's service as Yearly Meeting Superintendent was shown by a standing of all the congregation and the presentation of a gift of money from the various meetings. We wish the Carters well in their new field of work in North Carolina.

GLENN A. REECE APPOINTED AS GENERAL SECRETARY

The Executive Committee announced the appointment of Glenn A. Reece of Nebraska to the position of General Superintendent. Owing to previous commitments Glenn Reece will not assume these new duties for a few months and an "Interim Committee" consisting of Murray Johnson, Milo Hinckle, and Herbert Huffman will act during the absence of the superintendent. It was noted that seven ministers who are now, or have been Yearly Meeting Superintendents were in attendance at the same time: Fredric Carter, Glenn Reece, Richard Newby, Milo Hinckle, Murray Johnson, James Coney, Charles Hiatt, and an eighth, Edward M. Woodward was in attendance during the early part of the week. The Executive Committee has also taken over from E. Howard Brown the publication of the *Western Work*. It will be a publicity organ for the boards and committees and will have its home in Carmel under the editorial supervision of Murray Johnson, Merrit Murphy, and Glen Rinard.

The Literature Committee is encouraging the reading of entire books of the Bible, of the Book of Discipline, The Yearly Meeting Minutes, and all Friends publications, in addition to the books in

the various libraries that are available. The lending library is being constantly enlarged, and local meetings are encouraged to add books to their own collections. One thousand persons read 3,500 books during the past year and 220 received certificates of recognition from the committee. Beverly Edmunds of Georgetown was awarded the prize for the best poster. President Thomas E. Jones of Fisk University gave us a stimulating address based on three words, "Communications, Interpretations, Commitments." If we would keep our democracy we must keep these words in their proper order. The totalitarians and the militarists reverse this order, not communicating with the people until after the commitments have been made.

CERTIFICATES ARE AWARDED

Ten Bible Schools had met the standards set for an efficient school and grade A certificates were awarded to Carmel, Georgetown, Hinkle Creek, First and Second Friends of Indianapolis, Kokomo Union Street, Plainfield, Ridge Farm, Westfield, and Mooresville. Three schools were awarded Grade B certificates, Friends Chapel, Kokomo Courtland Street, and Vermilion Grove. One of the best pieces of work in Christian Education being done is doubtless that of training the children in a Junior Yearly Meeting. This is one of the most promising projects we have. Eighty-seven young Friends ranging from the ages of five to fourteen years met every day, as they have done for several years. This year they were under the guidance of Martha Barker and her assistants, Mary Emily Briles and Dora Sanders. The clerks were Robert Keith Osborne presiding, with Barbara Cronk serving as alternate; Emily Jane Hollingsworth recording clerk; Murray Mills and Betty Lovell announcing clerks. The devotional committee was composed of Donna Lou Donnahue, Jane Newlin, and Keith Kendall; while John David Millhous, Tommy Newlin, Maxine Kendall, and Harold Thomas served as ushers.

EARLHAM COLLEGE REPORTS

The report of the Trustees and the President of Earlham College called our attention to some of the serious problems faced by the college in the present crisis. It is a source of gratification that the college has kept clear of entanglement with the military program into which so many of our colleges have been drawn. In connection with this report Alvin T. Coate addressed the meeting on, "The Relation of the Church and the College," reminding us that *truth*

has one source and it cannot be pulled apart by education and religion. It is no worse for the church to resist the encroachments of education than it is for the college to resist the encroachments of religion. "Not all the stars in the firmament of truth were put there by the college professors." James Vail spoke briefly about the Foreign Section of the A.F.S.C. for which service a group of students at Earlham are preparing themselves. The Earlham Dinner was well attended and the feature of the program was a quiz after the fashion of the radio "Quiz Kids."

The ministry of music under the direction of Dean Gregory added much to the inspiration of the meetings. The Danville choir, under the direction of Philip Shaw; Katherine Hunt of Carmel with a program of harp music; and several solos were given by vocalists from various parts of the Yearly Meeting.

Harold Cooper, a former missionary to India, appeared on the devotional program, the devotional periods coming just before the noon hour. Among the topics he touched upon were: "The Penitent on the Cross," "Peter as the Second Penitent," "Enoch the Man who was Different," and "The Eagle Who Stirs her Nest." He brought out in his message how God deals with us through our sorrows, our disappointments, and handicaps.

EVANGELISM DISCUSSED

Percy Thomas warned us that coercive methods in the work of evangelism are not permanently effective. We may accomplish something

WILMINGTON YEARLY MEETING

The beautiful Wilmington College campus, Wilmington, Ohio, was again the setting for the gathering of Friends at the annual sessions of Wilmington Yearly Meeting, August 16-22. There was a good attendance at nearly all sessions, even though gas restrictions had just been made more severe. Thirteen Friends were present from Friendsville Quarterly Meeting in Tennessee. The general theme of the Yearly Meeting was "United Advance in our Yearly Meeting," and each day's sessions brought some new phase of advance either through addresses or through panel discussions. Many visiting ministers and friends came to us for service who had been in attendance at Western Yearly Meeting earlier in the week.

MEETING ON MINISTRY AND OVERSIGHT

At Monday's session of the Meeting on Ministry and Oversight many people expressed concern that our Christian profession should be a force, not a form. James A. Coney, after singing Fanny Crosby's beautiful "Sunshine on the Hill" spoke on the Fundamentals of a Waiting Worship. He brought out the thought that the most holy place of prayer is in the heart and only with the firm belief that God is within our hearts can we ride the storm.

There were a very few changes in the clerks: Presiding Clerk, Howard McKay; Assistant, Benjamin Terrell; Recording Clerk, Ada Greene; Assistant, Jennie Karnes; Announcing Clerk, Vincent Fairly; Assistant, Robert Hackney. It was reported that Luther G. Warren had been recorded as a minister during the year. The Epistolary Committee handled the presentation of the various epistles very effectively this year. The local epistles were read by members of the committee, messages from foreign Friends were read by interested Friends at the worship services, and Mary H. Terrell, whose sister is in England, read the London General Epistle after giving a fitting introduction.

DAILY DEVOTIONAL PERIODS

Devotional periods throughout the week were inspiring. Robert Cope, Milton Hadley, Leonard Kenworthy, Norman Whitney, Merle Davis, DeWitt Foster, Richard Newby and Arthur Hammond were especially helpful.

"Advance in Rural Community Life" was presented on Tuesday afternoon by James A. Coney, Stanley Hamilton, S. Arthur Watson, Ethel Wall, and Oscar F. Boyd. They felt that: "The life of the country depends upon the religious life of the family. We are declining

both in numbers and quality, for draining our young people off the farms spells doom for Rural Life. Friends have a testimony of simplicity, sufficiency, and devotion. We need to live that testimony in our family life."

Wednesday afternoon, the meeting was in charge of our Peace and Service Committees. The subject was "Advance in our International Outlook." This presented the work of the American Friends Service Committee and Civilian Public Service. John Kavanaugh, Norman Whitney, and Thomas E. Jones were the speakers, and Phillip Jacob stopped for a while to meet with the Peace Committee after this session. On Wednesday evening the Public Morals Committee presented Myron Tripp who spoke on the political, social, and spiritual aspects of the alcohol problem. A play entitled *The Whirlwind* was also presented. It dramatized the evil effects of alcohol.

MISSIONARY REPORTS ARE GIVEN

Advance in Our World Outreach was presented by the Missions Committee on Thursday afternoon. Merle L. Davis and Robert Cope brought the messages. It was at this meeting that the epistle to Jamaica Yearly Meeting was read and approved, and our two living epistles to that meeting were given Godspeed. Wendell G. and Faye Farr who have been invaluable to the Yearly Meeting for years have again accepted a call to Jamaica.

Friday afternoon "Advance in Church Outreach" was discussed by Burton Hill, Milton Hadley, Harold McKay and Wendell G. Farr. Good advice was given to Sabbath school superintendents and teachers to make plans ahead for their work. "We teach by the way we live. Take your Bibles, read them and trust in the Lord. God has given you the Kingdom of truth; possess it."

MISSIONARY FORUM

A Missionary Forum was held at noon each day with many interesting speakers. Ellen P. Robinson gave a report of the American-Japanese Hostel in Cincinnati; and reports of the Conference at Guilford were given. The new President of the Yearly Meeting Missionary Union is Mrs. Arthur Watson. Thursday morning services began with the missionary breakfast in Denver Dining Hall. Since the lesson study for the year had been on Mexico, the room was artistically decorated with posters and souvenirs from that country. The members of the three-piece orchestra wore Mexican costumes, even to the sombrero. Annabel Parker Hunt told about some of her experiences while she was in a Mexican Work Camp last summer. The

menu was "spiced up" with a hot Mexican sauce made from a recipe that Douglas and Rebecca Parker brought with them when they returned from missionary work in Mexico. In appreciation of the lives and service of Wendell G. and Faye Farr the societies presented them with a gift to help furnish their new Jamaican home.

The educational dinner was attended by over one hundred Friends who at some time in their lives had been connected with a Friends school as either teacher or student. Horace Townsend was the chairman and toastmaster. Dr. Willis Hall, his successor, was appointed for the coming year. Dr. Mendenhall gave the after-dinner address on the position of Quakers in education and the position of Quaker education in the world.

YOUNG FRIENDS IN SESSION

Young Friends of the Yearly Meeting held their Conference from Wednesday until Sunday of the same week, arranging their programs so that others could share in the devotional periods. This was an inspiration to all. The Friday night session was set apart for them, and they had complete charge of the meeting. After presenting their report of the year's activities, and the report of the Young Men's Friends Fellowship League, Leonard Kenworthy spoke on the many experiences he had in Germany, calling it his Berlin-American Diary. When speaking of the trials and tests of Christians in Europe today he said, "The Society of Friends needs desperately courageous men and women."

Junior Yearly Meeting was in session every afternoon throughout the week. The attendance was not large, but the children were interested in the periods of devotion, in stories and in learning about the different yearly meetings in the Five Years Meetings and their locations.

The climax of the week was in the spirit of the entire meeting on Sunday. More than six hundred were present at the morning meeting. The choir brought a beautiful message in song, and Robert Cope spoke from Isaiah 5: "Many a life is to lie forlorn; splendid, spacious and empty. Behold I stand at the door and knock, if we do not heed that call, although our lives are splendid with material equipment, and spacious with knowledge they are empty of Christ and His love." Sunday afternoon Burton F. W. Hill spoke on the need of an adequate religious experience for this hour. Thus at the close of a week of God's richest blessings the concluding Minute was read.

HELEN LOUISE WOOD.

NORTH CAROLINA YEARLY MEETING

North Carolina Yearly Meeting in its 246th annual sessions, the first week of August at Guilford College, had a demonstration of international relations on an unprecedented scale, for at the college an international seminar was in progress at which some thirty persons from twenty-two different countries were in attendance. One evening four of these students talked to us with wit and wisdom and another time after the Young Friends session, they gave an informal musical program in which they finally had the entire assembly joining.

What might be called the graduate school of Civilian Public Service was also in progress at the college at which devoted men were studying and planning world rehabilitation after the war. To this end they were taking up strange languages, world economics, sanitation and many other subjects. One of their number, George Mohlenhoff, impressed the Yearly Meeting by his address one morning when he told of the willingness of his colleagues to become "human guinea pigs" that tests might be made on them of improved ways to combat typhus.

BEING A FRIEND TODAY

"It is a serious thing to be a true Friend in times like these and to be true to the faith of our fathers" said Norman Whitney, a Friend by conviction from Syracuse, New York. He set us to searching our own hearts when he said, "Wouldn't it be a tragic thing if the 'friends of the Friends' should discover that Friends were not true to that nucleus of pacifism?"

THOMAS E. JONES SPEAKS

Thomas E. Jones, that well-known human dynamo, made us see that inter-racial relations no longer means merely being kindly patronizing to the Negro but involves a realization of the true neighborliness of Quakers who recognize that there is a center of authority in God, in yellow and black races as well as in their own. Leaders must now be selected on their merits irrespective of color.

Thomas E. Jones was also the speaker for the Guilford College summer commencement when nine persons were graduated with degrees. He used as his text the statement: "The Quaker college should be a guardian of authority and an agent of life." Quoting the ancient worthies he said, "In times of national crises let them hold to their essential nature and let them not yield to alluring temptation." Friends should become "bridges of understanding" between the

darkskinned peoples of India, the Jews and the Negroes and the other races of Europe and America.

Lillian White Shepard not only gave a constructive address after the reports of the Board of Religious Education, but in the four days she was with us she mingled with the people and did us good.

Samuel L. Haworth, recently presiding clerk, directed the thought of the Meeting in the devotional half-hour each day to the heroic and inspiring personality of Jeremiah. He will, for us, no longer be the melancholy prophet but the advocate of heroism and one of the great poets of Scripture.

ENLARGED VISION AND BUDGET

The Yearly Meeting is getting a vision, not only of the great needs of the world at home and abroad, but of the possibility of greatly increasing its material help. To this end it practically doubled its budget.

FREDRIC E. CARTER NEW EXECUTIVE SECRETARY

The Young Friends were active in many ways during Yearly Meeting especially in the care of the inspiring vesper services daily. Their Yearly Meeting speaker was Winfred Cramp Wilkinson, of England, who is on the faculty of the Guilford Seminar.

The Junior Yearly Meeting is training the children in the conduct of business.

Greetings were brought from London by Roger Wilson who had just reached this country. He told us that London was just opening its sessions and hence North Carolina Yearly meeting directed its Clerk to cable a fraternal greeting.

Fredric E. Carter, our new executive secretary, was present and spoke several times. He will, therefore, already have had some introduction to our membership when he comes to us next month to take up his arduous duties.

James A. Coney of New England Yearly Meeting made clear the need of the special travel fund to bring home missionaries from Africa and Palestine, whose furloughs are long overdue and whose health is suffering, and to send others to take their places.

All in all, the meetings were well attended and the sessions worshipful and penetrated with a deep seriousness.

ALICE PAIGE WHITE.

It is one of the beautiful compensations of life that no man can sincerely try to help another without helping himself.

CANADA YEARLY MEETING

The session of Genesee and Canada Yearly Meetings, held together at Pickering College, New Market, Ontario, June 25-29, was a further evidence of the increasing fellowship between these two bodies. The Yearly Meeting program was greatly stimulated by the addresses of Irene Pickard, Thomas E. Jones and James Coney. They dealt with the challenge of the world today as we meet it at home and abroad.

While the attendance was somewhat decreased because farmers were all so busy, yet a number of young people took their vacations and went to Yearly Meeting. The Yearly Meeting was representative, and met its problems with buoyancy.

During the Yearly Meeting there was a round-table on the Canadian camps for conscientious objectors. The Toronto Friends keep in touch with them, and one of their group, James Fielding, was about to start on a visit to the camps in the West. The camps are remote, the men much isolated, and no provision has been made yet for any other choice of service than the forestry camps and farming.

J. BARNARD WALTON.

THE GREATEST OF ALL

My greatest loss—to lose my soul.
My greatest gain—Christ my Saviour.
My greatest object—to glorify God.
My greatest pride—a Crown of Glory.
My greatest work—to win souls for Christ.
My greatest joy—the joy of God's salvation.
My greatest inheritance—heaven's glories.
My greatest victory—over death thro Christ.
My greatest neglect—to neglect so great a salvation.
My greatest crime—to reject Christ the only Saviour.
My greatest privilege—power to become a son of God.
My greatest bargain—the loss of all things to win Christ.
My greatest profit—Godliness in this life and that to come.
My greatest peace—that peace that passeth understanding.
My greatest knowledge—to know God and Christ.

Meeting Bulletin.

Muncie, Indiana.

INDEXES WANTED

Will any one having copies of the 1927, 1931, 1934, 1941 AMERICAN FRIEND Indexes, which are not in use kindly get in touch with the Editor. Several copies are needed for binding by college libraries.

Could It Be?

By Murray S. Kenworthy

THE first gray streaks of dawn were appearing in the East. The attack would soon be made. The battle on the previous day had been furious; the Germans contesting every foot of ground. Larned wondered if he could possibly survive another day of the bloody struggle. His thoughts, again and again, raced back to the old home in the States, to the peaceful Quaker community, to friends and parents. He recalled with a sense of uneasiness his early Quaker teaching; how his father, chairman of the Peace Committee, had been grieved when his son had said "no" to those teachings and entered the service. His musings were suddenly cut short, the order to be on the alert was passing along the line. The flare lighted the landscape and he dashed from his "fox-hole" for the attack.

It was soon over for Larned. He had met his foe in the hand-to-hand bayonet charge; for the Germans too were on the alert and were ready to receive the attack. Each bayonet had found its mark, and almost at the same time, shell fragments brought both men to the ground—both still alive but mortally wounded.

It was daylight now. Larned wondered how long he had been unconscious. He looked about and saw his antagonist of the early dawn almost within reach and eyeing him. Something familiar caused him to study the face of his foe.

Then Hans spoke—"Larned, is it possible, is that you? How does it happen that you are here? Are you seriously wounded? Why should we be fighting each other—comrades of yesterday?"

Strange situation. What fiendish element in civilization had brought these Quaker trained boys to this tragic hour? They had met at a student hostel in the Ruhr. They had, while there, become the closest of friends. Larned from the States, a "birthright Friend" and Hans a son of "convinced Friends" in Germany. They had been certain that their friendship would be lasting. Now they lay dying on a field of battle in a country strange to them, each far from home and the homeland.

"Why did you enter the army, Larned; why did you, steeped for generations in Quaker teaching and tradition, become a soldier? Why are you Americans, from the other side of the world, fighting us Germans?"

"It's a long story, Hans, it may be that I was too impulsive, but it seemed to me that this war is different. It is

not like any other war we Americans have fought, so different that I suddenly decided it was right for me to take part in it."

"But, Larned, how different is it? What were the reasons which changed you? I, too, thought it to be different. You see, Larned, in the other world war we were not winning and your President promised us so much—do you recall, Larned, those fourteen points; then how they were thrown to the winds at the 'peace table'? Then how the Allies disarmed us and promised to disarm themselves but did not keep that promise. France not only did not disarm but made treaties with the nations surrounding us and armed them against us, forging a 'ring of steel' about us which shut us in, and in addition fostered old enmities and hatreds?"

"Then the Allies clamped an impossible debt upon us, a debt which neither we nor the generations to come could ever hope to pay. Trade restrictions were imposed, money values so juggled that we could not enter world markets on a par with others. You would not take what goods we could make in payment on those debts, you demanded money, gold, and since we could not readily sell in the world markets we could not get that gold. For, Larned, on every hand were restrictions, restrictions piled on restrictions. The Allies evidently did not intend for us to recover. Our colonies had been taken from us, our sources of raw material were limited, what could we do?"

"We also were refused our proper place among the nations, it was late when we were admitted to the League of Nations and then every move we made was called in question, looked upon with suspicion. In the face of all this our people grew more and more discouraged and many became desperate.

"About that time the Communists came into the picture, making glowing promises of what they could do, citing the great things, they said, had been accomplished in Russia. At last it looked as if they would become the major party in the country. In that critical hour our government found difficulty in paying certain workingmen's compensations. To fail to pay might turn these over to the Communists. The Allies refused to loan us the few thousand dollars needed. It was at this juncture that our President turned to Hitler—and you know what happened."

"But, Hans, there is another side to the situation, you had brought on the

war, at least we were told that you had, and the Allies wanted to make sure that you would not be able to do it again."

"You see, Larned, the methods used made this present war all but inevitable. We felt that we were being crushed to death and so we armed in self defense. We had to live, we had to make a place for ourselves. You Allies had taken over much of the world by conquest. Your empires were world-wide. You had most of the sources of raw material at your disposal. You controlled the seven seas. You held the strategic centers of the world and when we asked for our share, you said 'no, the present world setup must not be disturbed, we must all settle down now and have peace, the era of conquest is over.' Since you refused to share with us, we, as a people, felt that the only way to secure our fair share was to use your former methods, arm and fight for it—win it by conquest as you had done."

"Well, Hans, there must be many facts favoring your argument, but there is another very important angle to this situation—this war, that does make it seem different. Your boast that you are the 'supermen' led to a great deal of fear, friction and trouble. Your treatment of the Jews was an outrageous crime; your treatment of the natives in the areas—in Africa for instance—that you did control; your treatment of the nationals in the areas you conquered—Poland for one—was really fiendish."

"Listen, Larned, haven't you Americans, not to mention the English been telling the world how, in the language of your Senator Beveridge, 'God had marked you out as His chosen people to lead in the regeneration of the world, that he had made you adepts in government that you might administer government amongst savages and servile people?'"

"But, Hans, we never had a 'day of glass' and burned synagogues, and homes, and did the things to people that your people did to the Jews."

"Don't be too sure of your innocence, Larned, if we have the facts, you hang and burn Negroes at the stake, now and then, for alleged crimes which you often learn when it is too late had not been done. Look what you did to the Indians and are still doing to them. Look what you are still doing to the Negro—can he vote, can he join your labor unions, can he hold office, can he become a clerk or a stenographer in your system of race exclusion? Look what you have recently done to the people of Japanese ancestry, many of them born in your country and who are just as much citizens and voters as any of you. Now our Jews were shrewd, grasping people, refusing to conform to our customs; they were

traitors, so said our leaders, who should know, and something had to be done."

"Yes, Hans, perhaps they were no more traitors than our Japanese and how much of a menace were they—I wonder? There is another problem, Hans, that was difficult to solve, in fact it was the one which caused me the most trouble and which probably was the greatest factor in bringing me into this war."

"And what was that, Larned."

"It was the New Testament statement about rendering unto Caesar the things that are Caesar's and unto God the things that are God's; and then Paul's injunction to Christians to be in subjection to the higher powers, for all the powers are ordained of God and are ministers of God's service and he that resisteth the powers resisteth the ordinance of God."

"Yes, I know, Larned, about that too, for we Germans have been taught from childhood that in certain areas of life the government is supreme, just as in certain other areas the Church is supreme; that it is just as great a sin to disobey the government as it is to disobey God. So when the government says become a soldier and fight we must do it regardless of how we feel about it."

"There's the trouble, Hans, many prominent church leaders in our country teach that it is a Christian's duty to defend his government and its ideals, his home, liberty, and religion; and our Supreme Court has declared that when the government speaks no man—therefore no Christian—has a right to listen to his conscience, his church or his conception of God's teaching."

"Hans, you may not know it but during the first world war we were told many awful things your soldiers were doing, how they violated women in conquered areas and then cut off their breasts, how they cut off the hands of children, and many other stories of hideous atrocities were related—do you suppose that many of the stories being told now in our countries are as false as those about your soldiers proved to be, and that perhaps we have been deluded by these things. Anyhow it just doesn't seem that Jesus Christ would sanction a devotion to a country that would require old friends and Christians, Quakers, to kill each other. There's something wrong somewhere. Suppose Peter and John had been citizens of different countries and war had been declared—would he have had them obey their governments and fight each other as we have fought today? Shall Christians every time their governments start a war give up all their Christian ideals and go out and kill other Christians? It just doesn't make sense. After all

would it not seem better for all Christians to vow to never engage in any war at any time for any purpose? Would it not be better to take Jesus at his word and put the sword back in its scabbard forever? Better follow the inner sense of loyalty to Christ, the Church and to humanity regardless of the personal cost?"

The voices of the boys had grown weaker and weaker and the intervals between replies longer and longer.

At last Larned said—"Hans, it's growing dark. It isn't night yet is it? Hans are you there? I can't see you."

There was no reply, the light for them had gone out. It was dark. They two lay there still as if in sleep—the eternal sleep. The breezes from the not so distant Judea blew across the battlefield still vibrant with the hymn of Bethlehem—"Peace on earth to men of goodwill."

THE CRUCIFIXION

Their task soon done. They watched
Him dying there,
With strange amaze. These soldier slaves
of Rome
Had crucified such Jews a hundred
times,
Had heard them curse the Imperial
power,
And damn their Caesars to the pains of
Hell.
Or, patriotic, they had loudly cried
For vengeful justice by Jehovah dealt
Against the foul polluters of His land.
Or some stern Zealot Jew with scornful
sneer,
Withholding all his anguish, silent, died.

But this young Jew (whom Pilate
sought to save)
Shows a strange patience, from His lips
no curse.
On His pale features glows no hateful
scorn.
Forgetful of His shame, He sadly views
The degradation in the hangman face,
Bleeds pity for the multitudes misled.
Ignoring pain: incapable of hate.
His soul cries out for union with His
foes
An unknown vision, like a lightening
flash
Hailing a storm of universal love . . .
He speaks; and the new message heals
man's heart.

"Father: Forgive, they know not what
they do."
When shall man dare to make such
judgment true?

JAMES E. DICKINSON.

FUTURE POLICY OF C.P.S.

What arrangements should the American Friends Service Committee make for continuing responsibilities in the Civilian Public Service Program during 1944? On this question, the A.F.S.C. is seeking the judgment of groups involved in its administration of C.P.S. Decision must be made before the annual agreement between the religious administrative agencies and Selective Service expires at the end of this year. In discussing this desire "to gather the wisdom of the whole movement" the Service Committee emphasizes the fact that there has been no prejudgment of the question.

At least three different groups are represented in this poll of considered opinion: the men in Friends' C.P.S., the supporting constituency, and the American Friends Service Committee.

Two fundamental questions are involved in the judgment. First, the A.F.S.C. must decide under what conditions it will continue its participation in C.P.S. Second, if the present arrangements are not to continue, what are the alternatives? The decision in this matter affects not only the men in C.P.S. but many thousands of moral and financial supporters in the Meetings, the Churches and other organizations.

All Friends' C.P.S. units—including camps, hospitals, special service projects training units, and spike camps—have been urged to submit statements of considered group opinion along with selected personal letters and comments of individuals.

Paul Furnas, Director of Friends C.P.S., has just completed a trip to the West Coast, during the course of which this decision and the questions involved were discussed with twenty-two different groups of C.P.S. men. Administrative staff members will discuss these matters with men in the other Friends' unit during the next two months.

IF A DOLLAR BILL SHOULD PRAY

The fellow who got this off his chest said quite a mouthful: If I were Dollar Bill, I'd pray that my boss would take me to church some Sunday and leave me there on that little plate with the velvet cushion which the ushers pass around—you know. I think I'd feel so kind of important and "snooty" among those nickels and pennies and buttons and things. I've seen enough filling stations on Sunday to last me for a lifetime anyway; I'd like to look up at a preacher for a change.

Regard your defeats and mistakes as valuable experience and put them to good use for the days to come.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

SPIRITUAL INSIGHT

(From Rufus M. Jones' recent book, *New Eyes for Invisibles*, a Macmillan publication.)

That they which see not might see.
John 9:39.

* * * *

No, it is not the length that matters; it is the quality. The heroic attitude, the power to stand the universe, the discovery of inward resources that tinge life with joy and radiance, the conquest of fear, and the insight that the sense of direction is more important than speed—these are the tests by which the high quality of life stands revealed.

* * * *

This is a world—and it is likely to remain so—in which men are bound to make justifiable ventures, bound to live by eager surmises, bound to go forth on uncertain enterprises. . . . This tendency of ours to see beyond what is given and known, the power to live in the assurance and dominion of what ought to be true and real in order to make life significant is what we mean by *faith*.

* * * *

God is the only Being who can, in full truth, say, "I am." "We partly are and wholly hope to be." But none of us has quite arrived yet. We are, at best, on the way.

* * * *

There are depths in us all far below our ideas. There is in fact a substratum which is the mother-soil out of which all our ideas and purposes are born, as caps of clouds are born out of the viewless air. . . . To discover how to flood with power and to vitalize this fundamental stratum of our being is, after all, to uncover one of the master secrets of life. Just that is what seems to happen to some of us in the hush and mystery of intimate contact with Divine currents, in the living silence of corporate worship.

* * * *

I have a belief, and it comforts me, that we have a divine origin—that we have come out from God. If that is so, then there is real significance in the saying; "He brought us out that He might bring us in."

* * * *

But I am standing forth as a champion of the mystic's experience, not because we need such fortification in this crisis and not because of the comfort

and serenity which that experience brings. I am profoundly interested in it because I am convinced that, at its highest and best, it is a pathway to the truth of life and the reality of God. I believe . . . that like knows like, and that however far inland we may be from the shores of the Fatherland, ever the twain—spirit with Spirit—may meet.

* * * *

But the *right* way out of that dangerous *impasse* is the creation of a new and better type of education for freedom and for a free democracy. What is needed most at the moment is a sound ethical theory which will carry to a new generation the imperial conviction "I must," "I ought," "I cannot do otherwise" . . . It is high time in our educational life that there should be a new center of interest in this mother source of all our wisdoms, a majestic philosophical interpretation of the universe.

* * * *

We thank thee, our Father, for the privilege of having known and worked with Rufus M. Jones; for the insight and inspiration derived from his teaching and writing. Richly reward him for his faithful use of many talents. Amen.

HERMAN NEWMAN.

Book Reviews

THE CHALLENGE OF THE GREEK AND OTHER ESSAYS

BY T. R. GLOVER

The Macmillan Company, 1943;

Price, \$2.75; 241 pp.

This is the last published work from the pen of the public orator of Cambridge University, classical scholar and Christian preacher of unusual eminence. He is widely known in this country by *The Jesus of History*, *Saul of Tarsus*, *Jesus in the Experience of Men*, and others. "In his spacious and appreciative mind the lovely lights of Hellas are always giving illumination to the central truths of our holy religion." The book is a spiritual autobiography. He writes of the things and people and places that he has loved. Says the author in the Introduction: "As I read the proofs of this book, the autobiography (his own), without set design or conscious purpose, is written in these pages. Here are the things that have made the life—the great classics, the great lake and river by which I lived, the Dominion; interwoven are memories of friends and colleagues, outlooks, fancies, impressions, and impulses of deeper birth." It is a valuable book.

J. R. F.

KNOW YOUR BIBLE (Series)

BY ROY L. SMITH

1. *How Your Bible Grew Up.*
2. *The Bible and the First World State.*

3. *Writing Scripture under Dictators.*
Abington-Cokesbury Press, Price 25c ea.

These first three, in a series which is to contain twelve pamphlets, promise to be a valuable help to the average person who wants to really understand the story of the Bible. The author has served as a reporter to give in clear, simple language the results of biblical and historical research. Pastors and other leaders of adults and youth will welcome it.

Says the author, "During recent years devout men have been using the scientific method in studying the Bible, and this has resulted in a vast increase in our knowledge and understanding of the Christian scriptures. Unfortunately much of this new information has been shut up within schools and has not been utilized by the plain people who go to the Bible for inspiration and help. As a result many cults and sects have fattened upon the fact that lay people in large numbers remain ignorant of the background of their Bible and the conditions under which it came to its present completion. There is a very great reverence for the Bible, particularly among Christian people; but reverence that remains ignorant is sometimes as dangerous to the cause of good religion as outright antagonism. It is highly important that the Church shall give its people adequate and reliable information concerning the book which is central in their faith."

The books are written in a catechism style of questions and answers.

Roy L. Smith is editor of *The Christian Advocate*. J. R. F.

BRIEF BOOK NOTES

Getting Acquainted with God, a book of devotion for families with children, by Robbins W. Barstow. The book grew out of the author's experience in his own family. It is issued by the Commission on Marriage and the Home, the Federal Council of Churches, 297 Fourth Avenue, New York. Price is 25c.

A Guide for a Man and Woman Looking toward Marriage, by Roy A. Burkhardt. Published by the Hearthside Press, price 25c. Intended to aid youth in thinking through the questions concerning marriage.

Safeguarding Our Civil Liberties, by Robert E. Cushman; published by Public Affairs Committee, New York; price 10c. Discusses some of the chief threats to our civil liberties today.

Looking Forward, a report of the Friends Service Council (Friends in England) for the year 1942-43.

A CLEAN-UP IN DIXIE

BY HELEN T. BINFORD

Thirty, fifty, sixty-two, sixty-nine, seventy-two—one rather lost count of the number of folks bearing scythes, hoes, and rakes who were arriving at Cane Creek Meeting House near Snow Camp, North Carolina, on August 16. They had come to put the church grounds and cemetery in shape for the annual Homecoming soon to take place. There was no hired help to be had, so these members of the meeting and a few visiting Friends had answered the "clean-up" call—children, young folks, men, and women.

They came early to avoid the worst heat of the day, but until lunch time, when the sun was high and not in the heavens, they worked, cutting grass, staking little trees, pulling weeds, burning fallen twigs and limbs of trees, transferring from beneath a great tree to the woodshed, a pile of boards and scraps of wood which were left from building the new meeting house. Among the boards one found an occasional bit of charred lumber, grim reminder of the fire which in January 1942, destroyed the old building and practically everything in it.

A mowing machine (loaned by one Friend and pulled by mules belonging to another Friend and driven by a young man also loaned for the day by his Quaker employer) worked on the broad approach to the meeting house and around the edge of the cemetery. But most of the work was done by hand and the whole property, including woodland, contains ten acres.

Many of the names on the grave stones were the same as those of the people working over and around them. "I've finished Granddaddy's grave, and Aunt Susie's," one woman said—Stuarts, Griffins, Thompsons, Dixons, Stouts and Pikes all had special places to begin work. Some of the gravestones were mere rocks, for there had been a meeting in that place since 1751, almost two hundred years of service to individuals, to community, to nation, and to the world.

RENEWED INTEREST IS SHOWN

The conversations of the workers were interesting to the visitors from Guilford College, reminding them of Guilford College days. Many regretted that at present the war and industry are taking so many young people. Later, if not now, they cannot help but feel the lack of necessary education; of an awakened interest in Quakerism and that for which it stands; and how we in this generation have failed to get its principles across to youth. Several spoke of the visitors that had been at the young people's meeting the night before, when four or

five members of the International Seminar being held at Guilford College had spoken or sung for them. Among them were a Chinese girl, a Japanese, a Mexican and one or two others of different nationalities.

One Friend showed her Beginners' Sunday school room and told how it had been furnished by twenty-five cent contributions from men and women who had been pupils in the Beginners' class which her grandmother had taught for fifty years. She, herself, is interested not only in the children but in literature for improving teachers, and in a library for the Meeting. All the books which were in the meetinghouse, some of them old and probably valuable, had been burned.

New life was visible everywhere in the cleared grounds—it will no doubt show itself in new weeds which will appear at once, making continuous care necessary; in the beautiful church building of brick veneer, which was cleared of indebtedness on Dedication Day; in renewed interest in Bible study at the weekly prayer meeting where young married people predominate; in Sunday school, missionary society and in the worship services.

Elbert and Inez Newlin are beginning their third year's work as pastors of this historic Friends meeting. It is they who have, and are playing such a prominent part in the various activities of this meeting.

RELOCATION VICTORY Another Success Story

BY FLOYD SCHMOE

Minidoka Relocation Center's unbeaten first string ball team, most of them seasoned semi-pro players from former Seattle and Portland leagues, had an outside game on July 4. The "home town folks" had to be content with a second team game. Nevertheless a big crowd of people, 99 99/100 percent Japanese ancestry, turned out to watch the local boys play the Eden (Idaho) team. The final result was an eleventh inning loss, three heat prostrations, and two thousand people late for July 4th dinner. Bad as it was, it might have been worse. One thing made the defeat bearable; Ichiro Nagatani won the game for Eden and Ichiro really belongs to Minidoka.

The contrast between the two teams was interesting. The local boys were largely of high school age; the catcher was only sixteen. The pitcher and the second baseman wore University of Washington purple and gold caps. They looked very small and young in comparison to the lanky, sunburned, over-dressed farm boys who made up the visiting team.

Ichiro was the one exception. Ichiro is the one relocated evacuee in the Eden area. For nine innings he played errorless ball in center field, never failing to get on base each time he was up to bat. He made three of Eden's ten runs. His boss played first base.

A month ago a couple of fellows from the Minidoka fire station had been fishing down on the Snake River. The Snake is out of bounds, of course, but fishing is good and the Project Director likes to fish too. On the way back they met a young farmer who said he needed help for a couple of days and asked if either of them wanted the job. They were needed by the fire department but they promised to send some one. They sent Ichiro. Ichiro grew up on a farm on Bainbridge Island. The Bainbridge Islanders have a reputation as good farmers and hard workers. Ichiro was glad to go. The two day job developed into steady employment at a good wage. Ichiro and his boss work hard all week in the alfalfa and sugar beet fields. On Sunday afternoons they fish together or play ball.

The Fourth of July game started out well. There was a home run or so and a couple of exciting double plays. Mostly they were on the wrong side but they made the game interesting. By the seventh, however, Eden was two runs ahead and the crowd began to dwindle away. Then an expensive error on the part of Eden's talkative second baseman and a ninth inning rally brought the score up to 8 to 8. The homeward migration ceased; the crowd came to life. The ball game wasn't over yet.

Eden had a good pitcher but he was tired. Ichiro was called in to the mound.

The tenth was scoreless.

In the first half of the eleventh the mess hall gongs were ringing; some people knew it was chicken dinner (a rare holiday treat) that waited; no one left. Ichiro was up. Four balls put him on first, he stole second, a good little single too hot for the shortstop put him on third, his boss's strike brought him home. Ichiro's was the winning run.

Eden made two runs in the eleventh.

In the second half the home team didn't have a chance. The crowd was pulling for Ichiro. The ball game was about over. "Take is easy Ichi old boy," "One more does it," "He couldn't hit it with a barn door." Ichiro took it easy; no one got to first base; he struck out the first three men up. It was one, two, three, and out. With his last pitch Ichiro walked off the mound. No one heard the umpire call it "Strike three-e-e!" Eden had won the ball game but we hadn't lost. Ichiro was our man.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

Editor, THE AMERICAN FRIEND:

No doubt organized religious groups represent the only power which might awaken the world to love, mercy, and friendliness. There seems now to be no love or friendliness which is not seeking its own ends. No nation seems to feel powerful enough to stand with the help of God for righteousness. People place their trust in "Chariots rather than God." Revenge rules the world like an ugly serpent poisoning the lives of men.

Your group has a reputation for love, mercy, and kindness not possessed by any other to my knowledge. Throughout the years you have pursued a steady course in defense of the Christian principles. Perhaps it is only the Friends who have a right to lead us out of catastrophe and into the brotherhood of all men.

There are very few expressions of regret to be seen in any paper or magazine regarding the recent horrible bombings of cities. Is the Christian religion dead? The following words were written to express the views of a courageous Jew, appearing in a newspaper forum column:

"In reporting the Hamburg raid it is said that steam shovels were used to dig mass graves in the cemeteries and the dead were dumped into these by carloads. Virtually the entire center of Hamburg was wiped out. The heat drove the people out of the shelters into an ocean of fire that covered the city. With a population of two million people, almost a million women, children, and old men were burned to death if the neutral reports are true. No reports are published of civilians killed in Allied air raids on the Continent, but a conservative estimate would be over three million noncombatants.

"We in America are as much to blame for this savage carnage as the British; we aid and abet them in this work. We are supposed to be the upholders of humanity, decency, and justice in this world. If mass bombing of civilians is the measure of our humanity, decency, and justice it were better for the floods of Noah's time to wipe the whole slate clean. Please don't tell us Hitler started this, for we shall then demand to know who started Hitler."

My forbears arrived in this country about ninety-five years ago to escape the military discipline of Europe. I do not personally know a soul in Europe, but my distress is unspeakable when I think

of starving children in France and other countries and no Christian movement to aid them. Surely we cannot expect these people to have love for us when we show no love or mercy for them. I trust that out of this nightmare of horrors Christian leaders may yet arise.

Sincerely yours,
AGNES HAUER.

Cincinnati, Ohio.

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CPS NEEDS PIANO

Editor, THE AMERICAN FRIEND:

Camp Rufus Jones has violinists, flutists, pianists, and other musicians who contribute a great deal to the group life in recreational and religious activities. We do, however, need a good piano.

Perhaps if our need were widely known, some generous friend with an idle piano would lend it to us for the duration. We have money in our education fund to pay for transportation from not too far away, if we can locate a good piano that will retain its pitch for a reasonable length of time.—ARTHUR LITTLE, Secretary of Education, CPS 108, Gatlinburg, Tennessee.

MEDICAL SCIENCE REVERSES ON ALCOHOLISM

One of the strangest phenomena of modern times is the present attitude of medical science, psychologists, and psychiatrists, on the problem of alcoholism. All of them refer to alcoholism as a disease but they persist in treating it at the reverse end from that where the attack is made on other diseases. In other words the attack on alcoholism is curative rather than preventive.

In the long struggle against disease the procedure has been to search for the cause and eliminate it as far as possible. That has been true in the case of yellow fever, smallpox, malaria, lockjaw and other maladies that have swept through the world leaving a wake of death and suffering.

It is reported that there are approximately ten million Americans suffering from syphilis. Great campaigns are conducted against this disease. Thousands of dollars are spent each year in measures of prevention.

Cancer is one of our most dreaded and feared maladies. Reliable statements

indicate that there are approximately half a million people in the United States ill from cancer. The campaign to find the cause of cancer continues with unabated zeal and effort.

Possibly seven million of our people have physical disabilities that are variously described as heart disease. Our discussions of heart failures and cardiac disease have made us aware of the presence of our hearts as people have never before been in history. We are continually seeking ways to prevent heart failures, except the sending out of income tax reports.

In the case of alcoholism, we are reliably informed, there are now more than one million alcoholics in the United States and the number is increasing at the rate of sixty thousand a year. That would appear to make alcoholism a serious health problem for the nation. But our talk in medical and neuropsychological areas is in the region of cure rather than prevention. The thing that precipitates the disease known as alcoholism is alcohol, and that is the only thing that does cause the disease. Why do we not realistically attack the disease of alcoholism from the preventive angle and as far as possible eliminate the cause? Would the fact that great fortunes could be made, and that revenues could be collected, prompt us to license and legalize a traffic in cancer, yellow fever, syphilis, tuberculosis and smallpox germs? Oh, that we might see the pristine beauty of the jewel, consistency, in our dealing with the problem of alcoholism!

H. MILLARD JONES.

Reprinted from the *Spotlight*.

SHARING

Dear God:

Thou has spread beauty on the earth—
Beauty of flowers and restfulness of trees—

And I have fed my soul on these.
Thou hast spread grandeur
Of sunlit days

And starlit ways

That mark Thy path

Across the firmament—

Glory of mountain peaks that rise,

And all the silent things

That meet my eyes

And bless my life.

These have brought my soul content

Amid the world's unrest and strife.

If, of these all,

I may let fall

But just a crumb

To meet another's need,

I shall be blest indeed.

SARA R. STANSBERRY.

QUAKERDOM • AT • LARGE

Leslie Frazier, who has been manager of the Social Security Board at Urbana, Illinois, is now located at Richmond, Indiana, where he fills a similar position for a district of Indiana.

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Roger Wilson, secretary of the Friends War Relief Service in England, will speak at New York Friends Center, 144 East 20th Street, New York at 8:00 on Tuesday, September 14. The discussion group on Prayer and Meditation, under the leadership of Arthur Burke, will continue throughout September, at 7:15 every Thursday. The usual mid-week meeting takes place from 8:00 to 9:00. Information about New York, and hospitality in homes were extended to eight young Mexican men and women fresh from summer work camps, as well as to Civilian Public Service men, through the Center during August. The recorded concerts will continue through September at 221 East 15th Street, on Wednesdays, September 8, 22, and 29.

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A. J. Muste, Executive Secretary of the Fellowship of Reconciliation and a speaker at this year's Institute of International Relations at Whittier College, spoke for the East Whittier Friends on Sunday morning, July 4. In the evening we were dismissed to go into Whittier to hear Howard Kershner, Director of Child Feeding in Europe for the American Friends Service Committee. The message of June 20 was brought to us by C. Fred Schroeder, pastor of Fresno Friends Church. On Sunday evening, August 1, twenty juniors and intermediates gave interesting reports of their recent stay at Quaker Meadow Camp. James V. Reid, a Methodist minister from Fort Worth, Texas, brought us again this year fine new colored moving pictures of our mission and missionaries in Guatemala, Central America, which he visits annually, as well as the missions of his own church in that country.

* * * *

Baltimore Young Friends Yearly Meeting held its annual Labor Day Conference at Camp Keewadin, near Annapolis, Maryland, from September 4 to 6. The conference was held under the leadership of Charles F. Thomas, Young Friends Secretary of the Board of Christian Education of the Five Years Meeting; Emily Parker Simon, Secretary of the Maryland Branch of the Women's International League; and Gil-

bert H. Kilpack, Executive Secretary of the Baltimore Monthly Meeting of Friends, Park Avenue.

* * * *

The Medford, Oregon, outpost work begun nearly a year ago now has progressed Sunday by Sunday under the blessing of our Heavenly Father. Beginning with two small families last autumn, the attendance now averages thirty-four at morning meeting. The meeting is held in the parsonage property which is being bought by the trustees of the Yearly Meeting, and this arrangement will no doubt need to be followed until the government relaxes building restrictions. In June a petition signed by twenty-two adult attenders of the Medford Meeting, asking for the establishment of a local business meeting, was granted by the Highland Monthly Meeting of Salem. A first anniversary observance on October 17 next is contemplated, and a cordial invitation is extended to all Friends to be with us for a day of inspiration and fellowship. The address is 15 Keene Way Drive.

NEWS OF OUR MEETINGS

Winneshiek Quarterly Meeting was held at Hesper, Iowa, Seventh Month, 30, 31; Eighth Month, 1. Most of the representatives from the other monthly meetings in Winneshiek quarter were present, including the pastors, Martha Harris of Sawyer, Wisconsin; Sylvia Pipkin of Valton, Wisconsin; Alvin Hoskins, pastor of Hesper Meeting who is also Quarterly Meeting Superintendent. We were very glad to have with us during these meetings the Superintendent of Iowa Yearly Meeting, Paul Barnett, and his family. The messages of all ministers were very impressive and helpful and those attending received much spiritual benefit—some going forward around the altar for the first time. God richly blessed us all.

On Saturday afternoon, after the business meeting, we had reports on "The Early Church of Winneshiek." These reports from each of the monthly meetings were very interesting—"Aunt Alice Torstenson" of Sawyer was one of its first members; and reports were given of a series of meetings conducted by a noted Friend, John Fredrick Hansen of Denmark in 1880, out of which the Friends meeting was started at Sawyer, Wisconsin. A small frame meeting house was built which was used

until 1903 when a beautiful stone building was erected under the leadership of Quincy Stanfield and wife, who were pastors at that time. The stone in this building was donated by Termansen and Jenson Stone Company, the owners of which were faithful members of the meeting. The work still is carried on under the pastoral care of Martha Harris. Hesper Preparative Meeting was organized in October 1864. The first paid pastor of Hesper Meeting was Ezra Pearson—along about 1890. He was instrumental in getting an organ placed in the church. Thomas and Mary Painter were among the first members of the meeting in Hesper. Kedron Meeting was started July 20, 1872 near Spring Valley, Minnesota, with Edward C. Cook and Rebecca Earle as clerks. Valton and Highland gave very good reports, but as I have no notes on theirs I shall wait until another time to write about them. Meals were served in the church basement both Saturday and Sunday. All received a spiritual uplift and enjoyed the fellowship of visiting Friends from the other meetings.

* * * *

Butternuts Quarterly Meeting of New York Yearly Meeting occurred at West Brookfield, August 15, with good attendance and interest. Ruth Craig, Yearly Meeting clerk, brought a helpful message in the meeting for worship upon the theme, "Reverence." A brief time was spent in the Meeting on Ministry and Oversight in memory of Jared York who died since last Quarterly Meeting, at the age of eighty-two years. Many expressions of appreciation of his consistent and helpful Christian life and service were heard. Elizabeth Hazard, Yearly Meeting Secretary, with her husband, Isaac Hazard, were present and contributed helpfully to the meeting.

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Bear Creek Quarterly Meeting was held at Bear Creek on August 14 and 15. There were no visiting ministers in attendance. Effie Comfort of Linden brought the Saturday morning message, using the theme, "Christian Fellowship." Nothing can take the place of this sharing by His children of the presence and spirit of God. In the meeting for worship on Sunday morning Walter Wilson of Earlham directed the thoughts of the congregation along lines suggested by Psalm 91:1—"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." The secret place is not a haven where

ne may escape the temptations of the world, but rather a state of being where ne is secure in the protection of God's love even amidst outer turmoil.

At the Women's Missionary Union meeting new officers were elected: Fonda Jackson of Earlham, president, and Edith Dawson of Des Moines, secretary. A letter from Sarabelle Sams, Iowa president of the W. M. U., written specially for this meeting, brought an interesting report of the Guilford, North Carolina, missionary conference. There was good participation in the Saturday afternoon business session. The clerks were directed to prepare communications addressed to the President and our congressmen, asking that a commission be appointed to make a definite study of peace plans. Notice was taken of the satisfactory financial condition of the Quarterly Meeting as expressed in the treasurer's report.

The Young People's group had charge of the Sunday afternoon meeting. Its main feature was a panel discussion. The setting was in Washington, D.C. after the present war—a peace conference in which representatives of several leading countries attempted to plan for a just and durable peace. Walter Wilson acted as chairman of the panel and represented the United States. Other countries represented were Great Britain, India, Russia, China, the defeated nations, the occupied countries, and Latin America. Three topics were discussed with spirit—disarmament, an international police force, and the food problem.

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The meeting at Mooresville, Indiana, is closing its 120th year with an anniversary observance on August 27. One of the main features is to be an exhibit of Bibles and books related to the Bible and Quaker history. A prominent place will be given on the evening program to the American Bible Society's newest film, *The Book for a World of Tomorrow*. After three years of successful service as pastors, Glen and Mildred Rinard, are taking charge of the Carmel meeting and Kenneth Pickering is coming to Mooresville from a pastorate at Knightstown.

* * * *

New Castle Friends have been busy with regular plans while they and their pastor, Jesse Stanfield, and his wife, Vesta, have become acquainted. The Daily Vacation Bible School, held in co-operation with other churches of the city, was a success. Ten young Friends and their pastor attended the conference at Quaker Haven. The annual reports from all committees were given at the last monthly meeting. The committees for the next year were appointed and

will report their organization at the next monthly meeting. The annual budget has been adopted. We feel as if we are ready to start off together on the new year in September under the able leadership of Jesse Stanfield.

* * * *

During the summer months the Union Street Friends Meeting in Kokomo, Indiana, has always found it more or less of a problem to keep up the attendance at our Sunday morning meetings for worship. This year our pastor, Murray C. Johnson, had some very fine ideas which he has carried out, and as a result our average attendance has been considerably increased over previous years.

July 4 being Independence Day, our pastor spoke on "Safeguards of Democracy" which was most forcibly given, stressing precautions to be heeded by the public today. On July 11 we observed "Older People's Day" and the pastor's theme was "Stepping Heavenward." By special request Charles Speck sang "Higher Ground." Several of the older people who were not able to attend regularly due to lack of transportation or impaired health were present and seemingly enjoyed the meeting very much. Everyone over the age of seventy years was given a token of remembrance and there were two present who were in their nineties. This service was broadcast over Radio Station WKMO which made it possible for those unable to be present to enjoy it also.

July 18 was set aside as "World Relations' Day" with Hurley Cross of Cleveland, Ohio, as guest speaker. Having been twice around the world in the interest of the Christian Church and having studied and taught in China, India and Palestine, he was fully qualified to bring a most enlightening message.

July 25 was known as "Men's Day" and Murray C. Johnson spoke dynamically on "Men and Their Church." A men's chorus furnished appropriate music for the occasion. John R. Walter, Peace Chairman of Western Yearly Meeting, occupied the pulpit on August 1 and delivered a splendid message on "Peace Problems of Tomorrow," in which he clearly pointed out the necessity of Quakers adhering closely to their ideas and beliefs in regard to peace.

On August 8 Charles Thomas, newly appointed chairman of the Young Friends Department of the Board of Christian Education, was the guest speaker for our "Young People's Day" and spoke on "Youth and Today." A young people's choir, under the direction of Janacra Finley, furnished a delight-

ful musical program preceding the sermon which was again broadcast over WKMO.

* * * *

In June, seventeen colored and white ministers in the Pittsburgh area exchanged pulpits for regular church worship services. Arrangements for the interchange were made by the Social Relations Commission of the local Council of Churches.

KANSAS YEARLY MEETING CHRISTIAN ENDEAVOR CONFERENCE

The call to Young People's Christian Endeavor Conference at Camp Wood was answered by more young people this year than ever before in the history of the conference. A total of three hundred twenty registered, and others attended part time who did not register.

The days were well filled with classes, prayers, evangelistic messages, choruses, meals, swimming, horseback riding, and games. The early hour of 7:20 a. m. was the time for *Quiet Hour* in the daily schedule. Assembly at 9:00 was followed by a morning of classes with an evangelistic message at its close. The classes were interesting, inspiring, and helpful. Such topics as "Youth Can Be Christian," "Quakers in Action," and "How to Prepare Christian Endeavor Lessons" were studied and discussed.

The afternoon recreation period was directed by our capable missionary and leader, Rachel Chilson. Recreational activity filled its place well in camp this year, as it has in past years. Swimming, boat riding, horseback riding, tournaments, matches and games were included in the program.

Time for music also had its place in the camp program. The young people joined heartily in the singing of new choruses from a new chorus book compiled by Roy Clark, camp song leader, and Herschel Thornburg, pianist.

In the evening our hearts were again directed toward God by the magnificence and splendor of His creation. What better place could there be for vesper services than down by the lake. There God became a more vivid reality in our lives. The evangelistic messages were brought by Charles Ball, of Haviland Friends Bible College.

PAULINE MCCLURE.

HOUSEKEEPER WANTED

Housekeeper having Friends interests and ideals needed in a motherless farm home in Iowa. Any interested person please communicate with the Friends Central Offices.

EARLHAM COLLEGE NOTES

Officials of Earlham College have announced that an increase in the enrollment of women resident students this fall will partially offset the loss of men to national service. Applications already received exceed the capacity of Earlham Hall. Total enrollment is expected to be approximately two-thirds of normal with men about one-third the usual number.

Arrangements have been made to accommodate up to sixty additional women in the south wing of Bundy Hall, residence for men, if the demand reaches that figure by the time college opens on September 28.

Seventeen C.P.S. men have been at Earlham during the summer term taking intensive training for overseas relief work. A unit of twenty-five men were expected for a training period of from six to nine months under authority vested in the American Friends Service Committee by an order signed by General Hershey of Selective Service. As the men selected for the training by the A.F.S.C. were leaving camp to go to the four Quaker colleges chosen to give the training, Congress passed the War Appropriation Bill containing a rider eliminating the entire program. Men who had not already left camp were prohibited from doing so and the partial unit which reached Earlham was given until August 28 to terminate the program. The two months spent at Earlham were devoted to an intensive study of the area of France.

Although government action, or lack of it, has frustrated the second attempt on the part of Earlham to train C.P.S. men for overseas relief work, officials of the college announce that their program will be continued for women students or men who may not immediately be subject to national service. The program is designed to meet the needs of undergraduate students working toward a liberal arts degree and others who might have a more limited time to prepare for service. Besides background courses in the various social sciences, intensive studies are made of various countries where the need for relief workers is expected, and conversational skill in the languages is stressed. Germany will be the first area studied in the fall and this will be followed by France, Italy or the low countries of Europe.

"Perceiving the other Friends that were with me to be full of the power and word of the Lord, I stepped down, giving way for them to declare what they had from the Lord unto the people."

GEORGE FOX'S *Journal*.

SUNDAY SCHOOL LESSON

(Continued from page 350)

writer says there are two times during the day which are of special importance: breakfast and after supper. If you want to get to bedrock in learning about the sentiment between father and mother; listen in at the breakfast table. The "autocrat of the breakfast table" is the person we really are. Are there interesting things going on around home so it is not the universal desire to scatter after supper? In the Jewish home the commandments of the Lord, the eternal principles of God, were to be a major subject of conversation. If we do the same we may have one or more sons or daughters ready to take our load and carry it forward—as Aaron had. (See the last verse of last Sunday's lesson).

SIGNIFICANCE OF THE CHURCH AND HOME

Three great American institutions are the foundation of our nation: the home, the church, the school. Of these three the last has grown and developed until it is acquiring the tasks of the other two—by default. We just haven't carried our share in the home and the church. Hence in school students are being taught a multitude of things which they were taught in the home of our grandparents. Now because of the lack of time and the poor quality of teaching in Sunday school and church, the instruction in Christianity gradually becomes the province of the school. The school can well do these things, but it should only be supplemental, for paid school teachers cannot give that personal touch and many do not give the radiant Christian example which makes home and church significant.

MILTON H. HADLEY.

If we let Christ into our hearts there is no situation out of which we cannot make something worthwhile.

YOUTH LEADERSHIP TRAINING

A new experiment in British religious life has been taking place during recent weeks in Birmingham. Twenty-one students, both men and women, assembled for an eleven weeks' course in Christian youth leadership. It was organized by the British Council of Churches. Among the students were three Congregationalists, two Methodists, a Quaker, a Presbyterian, a Roman Catholic, and several Anglicans. The lectures were given by resident and visiting speakers, including the Archbishop of Canterbury and many authorities in youth training. The whole effort represents an important step in the church's activities on behalf of Christian youth work.

BIRTHS

BARRETT—To Robert H. and Rebecca Winslow Barrett, a daughter, Anne Winslow, on August 8, at Indianapolis, Indiana.

BIERMAN — To Charley and Eunice Hoag Bierman, a daughter, Heler Florence, July 29, 1943, at Muscatine, Iowa.

BURGESS—To Robert and Ruth Burgess, a daughter, Marjorie Anne, on July 27, in Providence, Rhode Island.

DICKINSON—To Edwards and Marjory Dickinson, of the 57th Street Meeting in Chicago, a son, Johathan Gordon, on July 19.

HALL — To Perry and Ona Hall of July 12, a daughter, Andrea, in Peoria, Illinois.

HARVEY—To Wayne M. and Elizabeth Davis Harvey, a son, Wayne Arthur, on July 3, in Indianapolis, Indiana.

HAWK—To David C. and Helen Gluy Hawk, a boy, Stephen Allen on July 20. The parents are members of West Richmond, Indiana, Friends.

SAHM—On August 19, a daughter, Nancy Louise to Albert and Albert Sahn of Indianapolis.

TYLER—To Lloyd and Phyllis Tyler, January 8, a son, Stanley Lloyd, in Chicago, Illinois.

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WRITE: Asst. to President

EARLHAM COLLEGE

RICHMOND, INDIANA

IN MEMORIAM

MOSES T. MENDENHALL

Moses T. Mendenhall, Friends pastor at Los Angeles, California, passed away at his home August 11. Memorial services were held in the First Friends Church in Whittier. O. Herschel Folger, Whittier minister, presided and read selections from underscored passages in Moses' Bible, with appropriate comments. Harley M. Moore, Superintendent of California Yearly Meeting, who brought Moses Mendenhall to California, read the brief obituary and spoke of his work as a pastor. Morris Kimber, who had been filling the Los Angeles pulpit and had had close association with their pastor during his illness, spoke of the recent months. Joy Ridderhoff, Frank W. Dell and Henry Edwin McGrew also spoke during the free period. Joy Ridderhoff and Elizabeth Prose, members of the Los Angeles Church, sang two duets, favorites of Moses Mendenhall. The pastors and former pastors of the Yearly Meeting acted as active and as honorary pallbearers. The service was closed with a time of prayer.

Moses T. Mendenhall had been active among Friends all his life. He was born near Lynnvile, Iowa, November 21, 1886, the son of Allen and Ruth Elmira Hockett Mendenhall. He was married to Margaret Vanderpol September 2, 1908. To them were born three children: Clara L., now Mrs. Francis Snyder of Galesburg, Illinois, Marston, now in the United States Navy, and Alan, of Montebello. There are two grandsons. One sister, Mrs. Clarence Day, lives in Kellogg, Iowa.

Moses left the home farm in 1909 to prepare for the ministry, first attending the Central Holiness University in Iowa and then graduating from Cleveland Bible Institute in 1914. After graduating, he held Friends' pastorates in Raisin Valley, Michigan; Center, Honey Creek, New Sharon, and Earlham, and in the Gilman Community Church, all in Iowa; and East Whittier and Los Angeles, in California. He was for two years assistant to Charles O. Whitely, Superintendent of Iowa Yearly Meeting, and then was Superintendent himself for five years.

Friends spoke feelingly, both in the funeral service and in intimate circles, of Moses T. Mendenhall's deep devotion, sincere consecration, wide interest in the Society of Friends, and great service to the Kingdom. The faith, hope, and love which he had preached to others bore fruit in his own experience as he faced the future with radiance, even though stricken in the prime of life. In his life and in his passing was victory.

"So Moses, the servant of the Lord, died—according to the word of the Lord.—his eye was not dim nor his natural force abated. And the children of Israel wept for Moses.—And there arose not a prophet in Israel since like unto Moses, whom the Lord knew face to face."

DEATHS

CAREY—Nathan Harold Carey, at Whittier, California, in his eightieth year, on June 27. He was a member of East Whittier Friends Church in which he had served as an elder for many years. Services were conducted at La Habra, California, by his former pastor, Harley M. Moore, assisted by Harold Walker, his present pastor. Interment was in Rose Hills, Whittier. His wife, Grace Bever Carey, preceded him in death in 1926. Surviving are the family of a deceased brother, Enoch Carey, and a brother Samuel F. of Wilmington, Ohio, and a foster sister, Anna McGregor of Lebanon, Ohio.

HENRY—Michael William Henry at his home in East Whittier, California, July 19. A native of Monrovia, Indiana, most of his life was spent working in Boys' Reformatories in Indiana and California, which he regarded as an opportunity for Christian service. At the time of his death he was a member of the Meeting of Ministry and Oversight of East Whittier, where services were conducted by Harley Moore and Harold Walker. He leaves his wife, Josephine, three daughters; Kathleen Allen of Ontario, Harriett Will of Long Beach, and Virginia Malone of Whittier and their families.

MAHAFFY—Sarah Mahaffy at the home of her daughter, Lillian Iddings, of Dayton, on July 5, 1943. She was born in Miami County, Ohio, and was a life-long member of Friends. Besides the daughter, she leaves two granddaughters, Sarah Nancy Flory and Mildred Newman, and four great grandchildren. She was a member of Ludlow Falls Meeting, and services were held at West Milton, with M. Marie Cassel in charge.

NELSON—Maude Musgrave Nelson on July 11 at Pasadena, California. Burial was in Indianapolis, Indiana—Herbert Huffman, pastor of First Friends, conducted the services.

VEEDER—Charles E. Veeder, August 16, aged ninety years, in Whittier, Calif. Born in New York State, he spent his youth in Wisconsin where he taught in the public schools and came under the influence of Friends through Friendswood Academy. Here he married Ella Cook in 1874, a teacher who was later ordained a Friends minister. With other Friends from the Friendswood Community they moved to the new settlement in Whittier in 1887, helping in the building up of that community. In 1905 they went to Long Beach to make their home, where in 1934 their sixtieth wedding anniversary was celebrated. He leaves a brother in Idaho, his wife having preceded him in death five years ago.

MILHOUS—Almira Burdgr Milhous, aged ninety-three years, at her home in Whittier, California, July 23. Her youth was spent in Indiana where she attended Hopewell Friends Meeting and school, later teaching in that vicinity. After uniting in marriage with Franklin Milhous in 1879, their home was made in Whittier. She leaves two sons, Griffith W. and Ezra Charles; five daughters, Edith Timberlake, Martha Gibbons, Hannah Dixon, Jane Beeson and Rose Marshburn, also twenty-eight grandchildren and twenty-two great grandchildren. Services were held at First Friends church, Whittier, with H. Edwin

McGrew and O. Herschel Folger officiating.

WOODY—Ladye Woody, on July 4, in Indianapolis, Indiana. She was a member of First Friends Meeting of Indianapolis. Herbert Huffman was in charge of the services.

MARRIAGES

BARRETT - BRAXTON — Rachel Stout Braxton to Charles L. Barrett of First Friends Meeting of Indianapolis, on July 17, in Tempe, Arizona.

McCULLEY-JAY—Dorothy Jay, daughter of Mary Binford Jay, to Melvin J. McCulley, on August 4, of First Friends Meeting in Indianapolis, Indiana.

GILBERT-COLE—On Monday, August 9, at the home of the minister near Unadilla, New York, at high noon, Madeline Cole and Arthur H. Gilbert. Henry M. Vore, minister, officiated.

HARTWIG-MINARD — At Poplar Ridge, New York, August 14, Alice B., daughter of Walter W. and the late Susan Corey Minard, to August Hartwig of Flushing, New York; L. W. Reynolds, minister.

HOUTZ-MCNEELY — On August 21, Mary Coate McNeely, daughter of Alvin T. and Evelyn M. Coate, to Lieutenant Roy Evans Houtz, army air corps, son of Mr. and Mrs. Clinton Houtz, Angola, Indiana, at the home of the bride; Herbert Huffman officiating. After the ceremony, friends were received at the Propylaeum.

KELLY-VOLKMER — Gretchen Volkmer, eldest daughter of Elsie Volkmer to Cecil Warren Kelley, on March 27, at East Whittier, California.

MENDENHALL-McDONNEL — Mary Jane McDonnell to Lieutenant E. Hirst Mendenhall of First Friends Meeting of Indianapolis, in Carlsbad, New Mexico, on July 17.

MITCHELL-ROBERTS — Frances Maxine Roberts, daughter of Estel M. and Marie Roberts to Jay Weir Mitchell, son of Dr. Raymond E. and the late Mabelle Barnett Mitchell, all of the Indianapolis Monthly Meeting. Herbert Huffman officiated.

TIMBERLAKE-JONES — Frances Louise Jones, daughter of Louis T. and Viola H. Jones of Whittier, California, to Philip Franklin Timberlake, son of Philip H. and Edith Milhous Timberlake, of Riverside, California, on May 28 at the Mt. Vernon Methodist Church Chapel, Washington, D. C.; John W. Rustin, minister.

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BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone Trowbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago.

Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2303 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. Riley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p.m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York, N.Y., from May through September, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone EV. 0649.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N.W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1943-44. Friends children will be given preference in filling vacancies if applications are for either the First or Second Class.

Consultation at the school or inquiries by correspondence are invited.

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